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➤CONTRIBUTED NOTES.◀

THE SEVENTY-SECOND PSALM.—

THE POEM.

I.

O God, give to the king thy judgments,
 And thy righteousness to the son of the king.
 He shall judge thy people in righteousness,
 And thy poor in rectitude.
 The mountains shall bear peace to the people,
 And the hills, in righteousness.
 He shall judge the poor of the people—
 Save the sons of the oppressed, and crush the oppressor.
 They shall fear thee with the sun,
 And before the moon, through all generations.
 He shall come down as rain upon the mown grass,
 As showers watering the earth.
 In his days shall the righteous flourish,
 And abundance of peace till there be no more moon.
 And from sea to sea shall he rule,
 And from the river to the ends of the earth.
 Before him shall the inhabitants of the desert bow,
 And his enemies shall lick the dust.
 Kings of Tarshish and the isles shall bring oblations,
 Kings of Sheba and Seba shall offer gifts.
 And all kings shall bow down before him,
 All nations shall serve him.

II.

For he will deliver the needy when crying,
 And the afflicted and him who has no helper.
 He will have pity on the weak and needy,
 And the souls of the needy he will save.
 From deceit and violence he will redeem their souls,
 And their blood shall be precious in his eyes.
 And he shall live and give him of the gold of Sheba,
 And pray for him always, all the day will he bless him.
 There shall be abundance of corn in the earth,
 On the top of the mountains its fruits shall wave like Lebanon.
 And spring forth from the city like the herb of the earth,
 His name shall be forever, as long as the sun his name shall flourish.
 And in him shall they bless themselves,
 All nations shall call him happy.

LATER DOXOLOGY.

Blessed be Jehovah God, the God of Israel,
 Who alone doeth wonders.
 And blessed be his glorious name forever,
 And let all the earth be filled with his glory.
 Amen and amen.

THE PRAYER.

O God, in whom are the infinite sources of judgments, and whose righteousness is absolute, bestow of thyself upon him who succeeds to a throne in thy name. That he may judge as thou judgest, and possess and impart to thy people righteousness and peace, as thine annointed. Receiving these endowments from thee O God, then shall he minister justice in the spirit of rectitude unto the dependent and oppressed of thy people. Then shall harvests of peace spring up over the mountains and hills, as the fruit of the divinely bestowed blessing. Then shall he redress the wronged, save the oppressed, and crush the oppressor. In his righteous rule the people shall worship thee, O God, while day and night succeed each other, and the perpetual generations abide. His divine influence shall greatly nourish and strengthen his kingdom, as the rains and showers copiously descending on the earth. Then shall the result of his righteous reign be peace from sea to sea and over the bounds of the earth. Barbarous hordes of the desert shall be subdued by him, and enemies shall yield to his power. Rulers of countries eminent for wealth and commerce shall pay homage and oblation to him; all kings shall become his subjects, and all nations serve him, who is the king of kings, and sovereign of the peoples of the whole earth.

These things shall come to pass, O God, because of the divine endowments of the king, and as results of his reign, according to thine infinite purpose of righteousness, and thine acts of justice to the needy and dependent. When he shall subdue all the earth unto himself then he will deliver the needy who cry unto him, and relieve the afflicted who have no helper beside him. He will have compassion on the weak and helpless and bring salvation to needy souls; and redemption to those who are overcome by deceit and violence; their blood shall be precious in his sight, he will not suffer their lives to be destroyed.

And the saved one shall live and come before the king and deliverer, bringing his grateful offering of the gold of Sheba. And he shall offer continuous prayer, and pour forth blessings on the name of the king.

Then shall there be abundance of blessings throughout the earth, as corn waving from valley to mountain top; and in the city where the needy and helpless gather there shall be seen the fruit of the regal mercy. Thus shall his righteous name be perpetuated; in him shall all nations find their blessing, and on him invoke their benedictions, and offer to him ascriptions of praise and glory forevermore. Amen and amen.

THE GOSPEL.

The Gospel is the poem realized and the prayer answered. David foretold the king; Solomon at best typified him. The Messiah is the personality in the king's prayer. The Christ is the king's son on whom the crown of crowns rests, whose kingdom is universal and eternal.

In its present state, its promise and prospect, it contains all that is crowded into the compass of the meaning of the psalm. The very elements of the psalm appear in the gospel, as it tells of the Christ and his kingdom. The king of the poet's vision is the real king of the gospel story. He is divinely anointed and crowned; he is engaged in the affairs of his kingdom. He possesses and exercises the attributes sought of God in the prayer. He combines in himself divine justice and divine mercy. In their exercise he addresses both the wrong-doer and the wronged, the oppressor and the oppressed. He delivers the poor when he

cries, and the needy who has no helper. He pities the weak, and saves the souls of the needy. No nationality limits, no geographical lines circumscribe him. No class of men are beyond the reach of his sceptre. He finds out the universal need; and the king of this regal psalm appears in the gospel offering to meet this world-wide need. No other king but the Christ makes this offer. No answer to this inspired prayer is found except in the gospel. But as an answered prayer the gospel is a history and a reality to redeemed souls.

The divine king, the Christ, unites in himself justice and mercy, and with these he measures the need of human souls. The measure is the measure of the cross, on it is this symbol—God is just and the justifier of him who believes. Thus he delivers the poor when he cries and the afflicted who has no helper.

The Christ of the Gospel story is the just and righteous sovereign, and he is the gracious and compassionate redeemer.

The type retires before the antitype. Solomon took the kingdom of David at the height of its glory, it degenerated, and at length it broke into fragments and was destroyed. The Christ took his kingdom as a revolted province suffering under sin's misrule. The Christ is no Buddha, no maudlin prince to retire before the disheartening scene. He is the contrast and not the correlative of human kings. Before the king of whom the psalmist sings and of whom the gospel tells the story all kings shall bow down. The realized vision of the poet is the grateful experience of the willing subjects of the Christ. To them the psalm is no minstrel's song sung to beggars needing bread and not a song. The psalm fulfilled in the gospel is the word of eternal life to all believing souls. They give glad assent to his rule; they pay ready tribute to the Christ in offerings, services and devotions. They see in all renovations and progress homage to their king. They see the perpetuity of peoples for the Christ's sake. Men spring up, generation after generation, to propagate and perpetuate the name of the Christ. Here they find the answer to the mystery of being, life, humanity. The Christ is the answer. The kingdom is for the king.

This then, the refrain of the poem, the refrain of the prayer, is the refrain and chorus of the gospel:—

Blessed be his glorious name forever,
And let the whole earth be filled with his glory.

Amen and amen.

HENRY C. GRAVES.

The New Critical School.—There is a guild of students of the Bible who have been called the New Critical School. We modestly take exception to the designation, and would state our objections briefly under a threefold indictment.

1. The school of destructive critics is not a *new* school. The ideas put forward were ventilated, and several times, we may say, revamped, in Germany long ago. Very little, if anything, new has been uttered. Graf gave the pith of it—all perhaps before he died, and indeed a more careful examination of the immediate post-Apostolic period may prove to us that even the German critics were long ago anticipated.

2. The critical brotherhood is not in reality a *school*. A school must have some fixed principles for guidance, something like oneness of aim, the semblance at least of harmony of belief. Nothing of this appears among the reconstructionists. Instead we have interminable and conspicuous divergence and contradiction. Is